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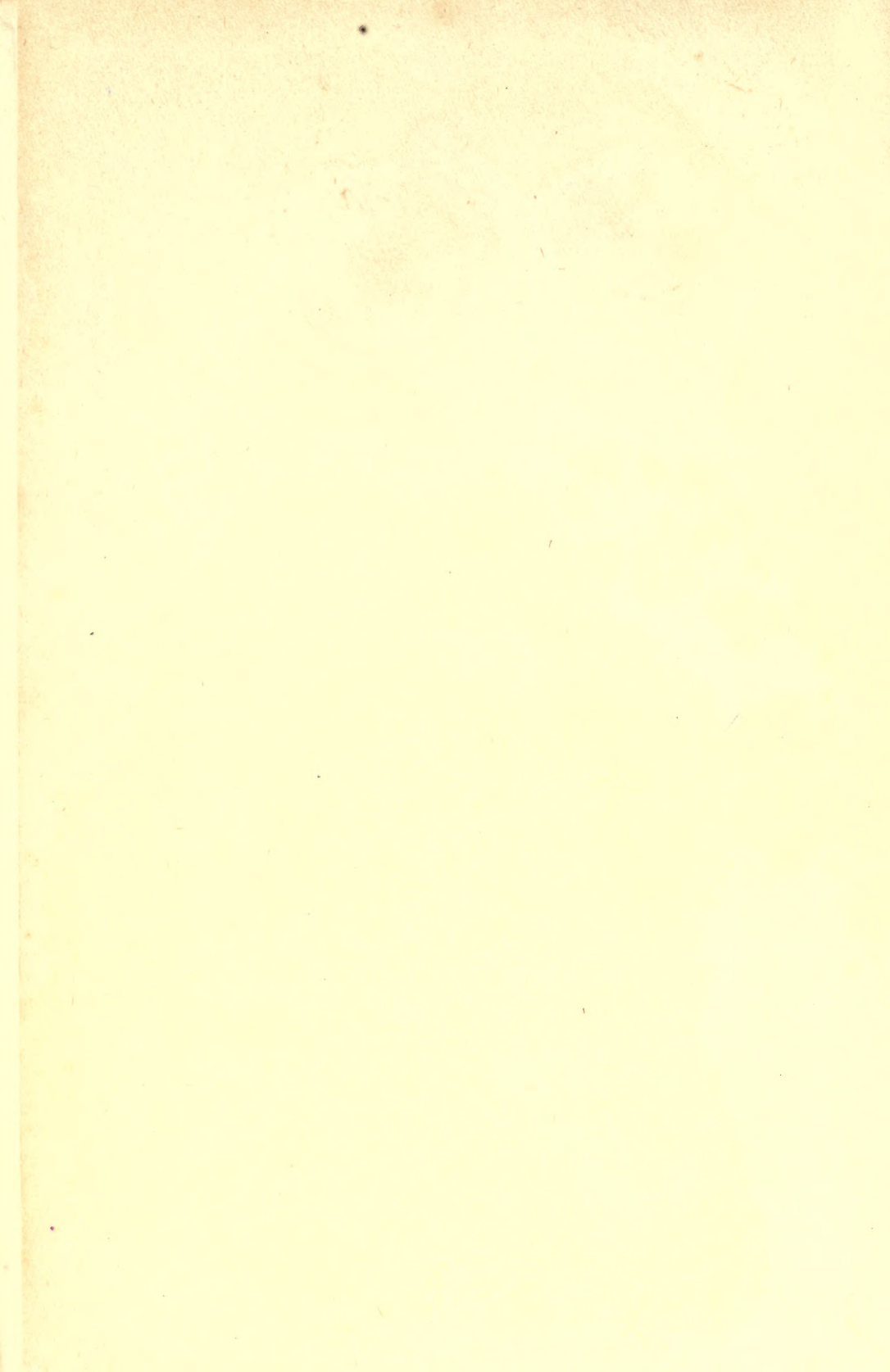
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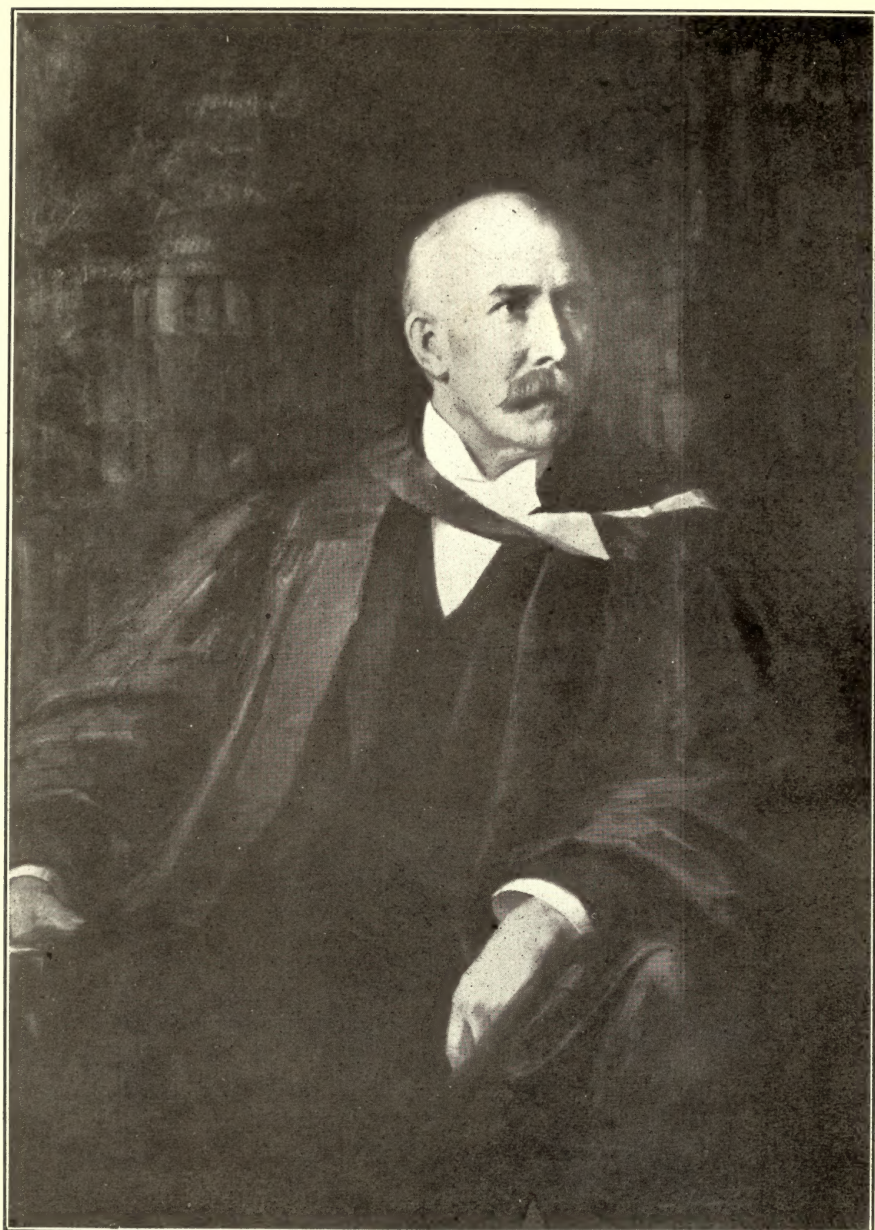
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From the portrait of Dr. Ballantyne, by J. W. L. Forster,
which hangs in Knox College

In Memory

OF

Rev. James Ballantyne, B.A., D.D.

1857—1921



TORONTO
THE RYERSON PRESS
1922



“And so he passed over. And
all the trumpets sounded for
him on the other side.”

--The Pilgrim's Progress.

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Foreword

The brothers and sister of Dr. Ballantyne, in grateful appreciation and affectionate remembrance of all he has meant to them in example, counsel and inspiration, have issued this memorial volume for private circulation.

Toronto, May, 1922

Memorial Service

(At the residence, 262 St. George St., Toronto, 2.30 p.m., December 23rd, 1921.)

INVOCATION

Bring us to-day close to the heart of Christ. Only in His love can we find satisfaction and strength. Bear up the broken in spirit and bind up their wounds. Come to us Thyself in the fullness of Thy love and care, and take possession of us.

For Thine own Name's sake.

Amen.

PRAISE

"Dear Lord and Father of Mankind."

Hymn 437

SCRIPTURE

"Lord, Thou hast been our dwelling place in all generations."

"Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

"The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters, He restoreth my soul: He leadeth me in the paths of righteousness for his name's sake. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over."

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

"I will not leave you comfortless; I will come unto you. Yet a little while, and the world will see me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you."

"These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the

Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

PRAYER

Rev. Richard Davidson, D.D.

Almighty and everlasting God, the Lord of life and death, we desire to acknowledge Thee in all our ways.

We remember the frailty, the uncertainty, the awful brevity of our life upon the earth. We are strangers and sojourners as all our fathers were. We dwell here for a little while and then we go hence.

But whether we stay or whether we go, we are in Thy hands. We remember with joy that those who are made in Thine image cannot pass beyond the reach of their Maker's tender care. Whether we live or die we are children of an eternal love. And we remember with triumph that Jesus Christ tasted death for every man, and hath brought life and immortality to light.

We call to remembrance Thy loving-kindness and Thy tender mercies to Thy servant now departed. For his portion in the joys of this earthly life and for the way of his pilgrimage we give Thee thanks. For his devotion to wife and children, for his faithfulness to students and friends, for his loyalty to his church and his country, we praise Thee. Especially we bless Thee for the heart that revered Thy Name, the spirit that knew a quiet haven on every shore, the sure judgment that led the way out of many perplexities, the patience and fairmindedness that turned dispute into common purpose. By Thee he fought the good fight, he endured unto the end; in Thee he is become more than conqueror. We magnify Thy Holy Name that, his trials and temptations being ended, sickness and death being passed, his spirit is at home in Thy presence.

Father of mercies and God of all comfort, look down in tender love and pity upon Thy handmaiden, upon the son and the daughter, upon all Thy bereaved servants whose joy is turned into mourning, so that, while they mourn they may not murmur, or faint under Thy rod; but remembering all Thy mercies, Thy promises, and Thy love in Christ, may resign themselves meekly into Thy hands. Turn them wholly to Thyself, and fill their desolate

hearts with Thy love, that they may cleave more closely to Thee, Who bringest life out of death, and Who canst turn their grief into eternal gladness.

Father of spirits, we have joy at this time in *all* who have faithfully lived, and in *all* who have peacefully died. We thank Thee for all fair memories and for all lovely hopes; for the sacred ties that bind us to the unseen world; for the holy dead who encompass us like a cloud of witnesses, and make their heaven a home to our hearts.

O God, Thou King eternal, immortal, and invisible, the blessed and only Potentate; may we, who cannot see with the eye of flesh, behold Thee steadfastly with the eye of faith, that we may not faint under the manifold trials and temptations of this mortal life, but endure as seeing Thee who art invisible; and grant that, having fulfilled Thy will upon earth, we may behold Thy face in heaven, and be made partakers of those unspeakable joys which Thou hast promised to them who love Thy Son Jesus Christ, our Lord, and wait for His appearing; for Whose sake we beseech Thee to hear us.

O merciful Father, as we go forth to bury our dead, we bless Thee for the assurance, that this corruptible must put on incorruption, and this mortal must put on immortality; that our Lord Jesus Christ shall change the body of our humiliation, that it may be fashioned like unto the body of His glory.

Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy; to the all-wise God, our Saviour, be glory and majesty, dominion and power, both now and ever.

AMEN.

ADDRESS - - - , *Rev. Geo. C. Pidgeon, D.D.*

The Church saw in Dr. James Ballantyne the finest type of a Presbyterian minister.

At the fount of all his usefulness was his religious life. We knew it as deep and quiet. He would never tell you his experiences, but a passing reference in a discussion as to what the Communion Service meant to him revealed an absorption in the eternal things that gave one a new sense of their supreme worth. He was pious, but the reverse of pietistic; deeply devotional, but never demon-

strative; instead of giving vent to his spiritual emotions he let them penetrate and permeate his thought, his utterances, his private life and public course of action, so that in everything you were conscious of that indefinable spiritual quality of the man whose heart is in touch with God.

In his character as a leader of the Church there was nothing unbalanced. As one conferred with him he was impressed with the soundness of his judgment—the temper that looks at all sides of a question and views it in its larger connections and issues. He made due allowance for everything that entered in, including the personal equation, yet he never allowed personal considerations to weigh unduly. Always open-minded, ready to receive new truth and to weigh the convictions of others, he moved forward as one of the formative influences of his time. He was never a man to push himself to the forefront of a movement, leading with a cheer; but he was always behind every good cause, seeing clearly the principles on which it was founded and which alone could sustain its weight. Many and many a time he checked undue eagerness and brought us back to fundamental things. He was never in a hurry. He knew that when the ripening of the harvest is hastened the quality of the grain is lowered. He was willing to wait for the processes of growth, but, when the time for action did come, he showed a decision and resolute perseverance that could brush aside every opposing influence, and guide the Church out of perplexity into confidence and peace. Consequently he was the man to whom we loved to go in difficulty, assured that with his knowledge of us and with our situation, he would point out the wisest course.

That same ability to see all sides of a public question and pronounce weightily on it, led him to look always to the other person's side of anything that touched him. He was never selfish, never even thinking of self. He put the feelings of others before his own. His openness of mind and heart gave him confidence in others, and he never suspected them of anything but openness and confidence towards himself. You never had to guard against possible misunderstanding in your dealings with him; you knew that he accepted you for what you meant and tried to do. There is one passage of scripture that runs through my mind as I think of him—

“Love is long suffering and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not

its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." (1 Corinthians 13, 4-8a)

Yet one cannot analyze charm; there is always something indefinable in it. You can point out specific qualities that attract and help, but yet the quality that delights us in the soul of a brother and draws us toward him escapes in the process.

Can you imagine the fruitfulness of a life like this, with scholarship and ability to match, at the fount of the Church's activity for over a quarter of a century? We speak often of the minister as sitting at the source of everything, and of the men that he sends out inspired with his ideals to work them out in the world. But this man was one of those who sit at the source of the ministry itself. Through all these years he has been sending out ministers into every part of this land and other lands, imbued with this spirit and devoted to this ideal. Let me tell you that he and those with him are succeeding. As one comes into contact with the ministry of our Church, he is more and more impressed with the fineness of its quality and the fact that the best in our traditions is being reproduced in the Church of to-day. We owe this to men like Dr. Ballantyne and those who work with him, who spend their lives that the Church may lose none of the greatness of the past, but may go forward to richer and higher things

PRAYER

Rev. W. G. Wallace, D.D.

O God, grant us Thy grace that we may be able to say, "Though Thou slay us, yet shall we trust in Thee." Grant us Thy grace so that we may be able to say, "Though Thou takest away our friends, yet shall we trust in Thee." We have lost a friend, a cherished friend, and our hearts are sore. Wilt Thou not be pitiful to us in our distress and patient with us in our murmurings. We would not be rebellious, rather do we desire to submit ourselves to Thy will which is always best.

Again do we praise Thee for this life that Thou hast transplanted to bloom elsewhere. For his early home and the atmosphere of prayer and duty in which he was reared, for the later experiences that strengthened the convictions of childhood, we thank Thee. For the devotion of wife and children, and the love

of friends which helped him over the rough places, and for Thy abounding grace which made him the man he became, we give Thee, O Lord, our grateful thanks to-day.

Our Father Who rememberest that we are dust, be merciful to Thy servant who walked with him in loving sympathy all these years, and to their children—wrap them close to Thy great heart of love in this the hour of their need. Remember in Thy pity his brothers and his sister, and all those who enjoyed his friendship; may Thy comforting Spirit be near to everyone of us.

O Thou Who art the strength not only of the weak, but of the strong, strengthen Thou us for all the duties and ministry of life. O Thou who art the light not only of the blind but of those who see, lighten Thou our pathway that we may not miss the road. In Thy great mercy help all of us to conquer in the strife that we too may sing at last the triumph song of the redeemed.

Through Jesus Christ our Lord, -

AMEN.

PRAISE

"When on my day of life the night is falling."

Hymn 625

Memorial Service

At Knox College Chapel, 3.30 p.m., December 23rd, 1921.

INVOCATION

"Like as a father pitieth his children, so the Lord pitieth them that fear Him. For he knoweth our frame; he remembereth that we are dust. The mercy of the Lord is from everlasting to everlasting upon them that fear Him and His righteousness unto children's children."

PRAYER

- - - - - *Rev. R. P. MacKay, D.D*

Almighty God, Thou art light and in Thee there is no darkness at all. Thou dwellest in light and Thou art surrounded by the glory of the King. We know not with what glory, as it has not been revealed unto us, for eye hath not seen nor ear heard, nor hath it entered into the heart of man what Thou hast prepared for them that love Thee. Oh, we bless Thee that we can say of our friend to-day that he has entered into this glory. We thank Thee that he can now render even a better service that he was permitted to render here. We bless Thee for the memories of to-day, and for the assuring evidence that remains with us of the eternal home. Oh, that Thy presence may rest upon us as we wait before Thee, that Thou wouldst breathe upon us and give to us Thy Spirit, the Spirit that Thou didst graciously bestow upon him.

Accept of us for Jesus' sake.

AMEN.

PRAISE

"The Lord's my shepherd, I'll not want." *Psalm Selection 19*

SCRIPTURE

- - - - - *Rev. W. Manson, D.D.*

Psalm 90: 1; 103: 15-19. I Cor. 15:50-57. Rev. 21: 1-4.

PRAYER

- - - - - *Rev. T. B. Kilpatrick, D.D.*

Almighty God, Holy Eternal Father, the Lord of life and death, from the shadow and sadness of our mortality we come to Thee. Grant us the light of Thy countenance and the comfort

of Thy presence. Almighty God, who by the death of Thy dear Son hast destroyed death and by His glorious resurrection hast brought life and immortality to light, we praise Thee this day also for the manifold gifts of Thy love. Thanks be unto God for His unspeakable gift, for Jesus our Redeemer who tasted death for every man, and now liveth for evermore our Lord and Saviour, our Friend, our Elder Brother. And we bless Thee for the great multitude who, while we bend in this place of prayer, do now stand before the throne and see the King in His beauty and the land that is very far off; who have washed their robes and made them white in the blood of the Lamb, who are being led unto living fountains of water, and who, while we walk earth's way, do know no more death and no more sorrow; and neither shall there be any more pain. And now, our Father, we lift our hearts, our voices, to Thee in thanksgiving for our brother, well beloved and highly honored. We recall with thanksgiving his powers of mind, his balanced judgment, his wise counsel, his deep insight. We bless Thee for his ministry in the Church and to the souls of men. We give Thee thanks for his service on behalf of those whom Thou art calling to the Holy Ministry of the Church, and we thank Thee for all that he was and did as a friend and helper of his brothers. We recall with praise, with adoring hearts, all the gracious gifts of Thy Spirit, the excellencies of his character, his high integrity, his tender sympathy, his long patience and the purity of his heart, the quietness of his spirit, and his unswerving loyalty. And we bless Thee above all for his unwavering faith in God the Father Almighty, and in Jesus Christ the everlasting Son of the Father, and in the Holy Ghost the Comforter. We bless Thee for his whole-hearted belief in the living Word of God and in the power of the Gospel of Jesus Christ. And now even here, in the presence of all that is mortal of him, we praise Thee for his abundant entrance into Thine everlasting Kingdom. We hear the trumpets sounding for him on the other side, and we catch a glimpse of the streaming of glory through gates flung wide to let him in, and we hearken to the loyal welcome from the great multitude that meet him; and these when we have seen we have wished ourselves among them. O God, the Lord of life, the conqueror of death, our help in every time of trouble, Who dost not willingly grieve nor afflict the children of men, comfort all who mourn this day; enable them in the time of their need and in the presence of death to stay themselves on Thine eternity and to rest in Thy changeless love. Father

of mercies and God of all comfort, we commend to Thee those who are sorely bereaved this day, believing that in ways beyond all our discerning Thou canst bind up the broken heart, canst heal the wounded spirit. We pray for them, naming them in our prayers to Thee that Thou wouldst be a husband to the widow and a father to the fatherless, leading by Thine own hand those whose hope it is to follow their beloved. And now, and in the years to come, may that unseen presence abide with them, and those holy memories quicken them with a great expectation and cheer them until Jesus comes. Father of light and fountain of all goodness, in Thy perfect wisdom and mercy Thou hast brought Thy servant through the grave and gate of life unto Thine eternal peace. Grant us to consider the frailty and the uncertainty of our life on earth. May we have a due sense of the nearness of things eternal, and give us grace to prepare our hearts for going hence by whatever path Thou leadest, through deepening shadows and increasing weariness, or in a swift and sudden surprise of joy. May we turn humbler, yet more assured hearts to our daily tasks. May our faith grow stronger, may our hope brighten evermore and may our love grow deeper, purer, more devout. Then, when Thou hast perfected that which concerneth us, even so come Lord Jesus.—AMEN.

ANTHEM

“Jesus, Thou joy of loving hearts.”

ADDRESS

- - - -

Rev. W. G. Wallace, D.D.

Professor Ballantyne once reminded me that when his father brought him, a little lad, nearly fifty years ago, to the old Galt Grammar School, it was I who opened the door for him and ushered them into Dr. Tassie's reception room. We became not only pupils of the same school but members of some of the same classes. We boarded in the same house, we ate at the same table, we occupied the same room, we slept in the same bed. It was the beginning of a life-long friendship, a close and intimate friendship which to me at least has been among my most valued possessions. We were contemporaries in the University of Toronto and graduated from Knox College together, members of the class of 1883. Our paths separated for a time, only to meet again after he had served with distinction in the pastorates of Knox Church, London, and Knox Church, Ottawa. In 1896 he was appointed to the Professorship of Church History here and moved

to Toronto. One of the first things he did was to associate himself with the church of which I was minister. Three or four years later he became a member of my Session. The fellowship that had been interrupted by separation was renewed, and during this past quarter of a century the bonds of friendship, of a strong and enduring friendship, were welded in the experiences through which we passed together. You do not wonder that I feel to-day a little more strongly than ever the loneliness of life.

I do not know whether Dr. Ballantyne was glad or sorry when he gave up his pulpit for the Professor's Chair. Perhaps he was drawn both ways. I do know that he loved to preach the Gospel committed to him and we all know what a strong intellectual preacher he was, with that fine musical voice, his chaste English, his logical reasoning, his accurate scholarship, his utter sincerity, his Christ-honouring message, because it was always that, and he spoke to men's minds and hearts with peculiar power. In his conduct of worship how orderly and restrained he was, how impatient with everything in sermon, or in prayer, or conduct of worship, which was, to use his own word, "ragged." In pastoral work he came to know his people well, and one does not wonder why there are many in London and in Ottawa who hold his memory in loving thought to-day because of his wise counsel and understanding sympathy.

It does not fall to me to speak of the work he did in the Professor's Chair. Dr. Gandier will do that, and will be able to do it more accurately than I could because of his immediate connection with him. Permit this one word, however. Dr. Ballantyne himself dated the beginning of what enthusiasm he had for the study of Church History back to the early days in the old Galt Grammar School. We had there a teacher of history who had the historic sense. He invested his subject with a living interest and infused into his pupils something of his own enthusiasm so that even the text books in history became to many of us a story of romance, and I have no doubt that this had something to do with Dr. Ballantyne's choice of history as one of his honour subjects in University and Post Graduate Courses.

Of his large and varied services in the general work of the Church, and of the recognition that has come with these, one hesitates to speak. Perhaps we are not far enough back yet from the picture to make a just estimate or to place a proper emphasis. After these years of semi-invalidism in which he did his work,

always faithfully though oftentimes in bodily distress, it must have been peculiarly gratifying to him to receive at the hands of his Church the highest gift she could give, the Moderatorship of the General Assembly; and I do know that the congratulations that came to him after twenty-five years of service in the College, from his former students and from his many friends, touched him very deeply. It seemed to be the rounding out of his life's work, as indeed it almost came to be, the fitting and worthy climax of a life whose one supreme aim was to glorify his Lord and Master and to advance the interests of the Church he loved. We may express one regret to-day, and I am sure that it is shared by all of us, that Dr. Ballantyne was not spared long enough to put in some permanent form the results of his exact scholarship, his wide reading and his deeply spiritual experience. The history of the Canadian Church from his pen would have been of enduring value.

But behind the honour that came to him, and behind the work he did, was the man himself. Serious-minded but with a keen sense of humour—how he loved to tell a story and how well he told it, and even in these recent years of sickness he loved to hear a story told by others and enter into the pleasantries of the hour. Seeking always to be just in his judgments, yet how kind and charitable; how anxious to see the thing from the other man's standpoint, and to be considerate of the other man's feelings. But after all it seems to me that the basal quality in this man was truth. Under the tuition of his godly parents and in the later experiences of life he learned that God desireth truth in the inward parts, and this desire of God's heart this man strove to gratify in the deeper places of his being. He hated sham everywhere. He simply did not know how to trick or practise deceit. He was out in the open. He loved the truth, and where the truth might lead he was ready to follow.

I think that characterized him as a historian. He was not prepared to take at second-hand the facts of history. He must search the authorities for himself; he must dig deep down into the sources. In all his work of investigation and research, he was thorough—accuracy was a passion with him, and I have known him to burn the midnight oil rather than that some statement of his, which he was thinking of making, might be left under the suspicion of being inaccurate. Indeed this inner quality of truth affected him too in his dealings with men and their problems.

I think it was that thing which drew so many men to him for counsel and advice. They knew he would give an honest opinion if he spoke at all; they knew too that if they would receive help from him in a problem they also must come into the open. It was this thing, together with his wide experience and his sympathetic heart, that made him such a wise counsellor, and I question whether there have been many, if any, in our Canadian Church to whom more men went—ministers and students—in the hours of their perplexity than went to Professor Ballantyne. He was a true man. He was a wise counsellor, and there are men to-day who thank God for the light he brought to them upon the problems of their human life.

Associated with that inner quality of truth, and I think springing out of it, was the characteristic which by common consent was a peculiar possession of Professor Ballantyne. I suppose that if they who knew him were asked to give an estimate of him, there is not one who would not place his excellent judgment in the forefront—it was so well balanced. He did not come to his judgments quickly; he was never stampeded; calm, cool, collected, always deliberate, he looked all around a case and, as we have heard already to-day, he considered the personal equation. He dealt fairly and honestly with all the facts as they came to his knowledge, and then honestly he gave his judgment. And it was because of this wise counsel of his and his excellence of judgment, that he has placed the Canadian Church under an obligation that will not soon pass away. I question very much whether it is not in this realm that we are to seek for the greatest contribution Dr. Ballantyne gave to the Canadian Church. He was true because in the deep places of his being he had come to know the truth. From his earliest ministry, he had made a profound and systematic study of the New Testament. He felt the fascination of the Gospels, and he lived in his studies in the presence of Him who is Himself the Truth, and in Him he recognized his Saviour and his Friend. He was to him the standard by which all his judgments were guided, the source of everything that is noblest and best in human life.

It is very significant that on the desk beside the bed on which our friend breathed his last in the early hours of Wednesday of this week, there was found a book entitled "Great Souls at Prayer" and that book was open. No doubt he had read it, and no doubt he had read it where it was open, and it was open at this prayer,

which I am to read to-day to you; a prayer which seems to me at least to give an inner glimpse into the prayer life of our brother:—

“Write Thy blessed name, O Lord, upon my heart, there to remain so indelibly engraven, that no prosperity, no adversity, shall ever move me from Thy love. Be Thou to me a strong Tower of defence, a Comforter in tribulation, a Help in trouble, and a Guide to heaven through the many temptations and dangers of this life—Amen.”

Men and brethren, the great forest trees are falling about us these days. May we by God's grace be able in home, and in college, and in church, to reforest our land.

ADDRESS

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Rev. Alfred Gandier, D.D.

After the beautiful and touching tributes that have been given by Dr. Pidgeon and Dr. Wallace this afternoon, it is fitting only that I should say a word with reference to Dr. Ballantyne's place in the College and the deep loss we feel here. This is the third time within three years that we have been called upon suddenly to give up a fellow Professor and a beloved brother. But of those who have been taken, and of those who remain, no one occupied quite so distinctive a place in the College life as Dr. Ballantyne. As mentioned before, he had served this College many years longer than any of the others now on the staff. Not only was he a great professor and a great teacher all those years: he was very much more. Himself a Canadian by birth, brought up within the Church from his infancy, a graduate of Toronto University, a graduate of Knox College, and then afterwards a Professor in the College for more than twenty-five years, he understood the spirit and the genius of the College, he understood her place and work in the University Federation, the special service she had rendered and would render to the Canadian Church, as no one else did. And this, combined with that fine sanity of judgment to which reference has been made to-day, made Dr. Ballantyne, all the way through, the man on whom the Principals of the College, one after another, depended for advice and support. During the later years of Principal Caven's life and during the Principalship of Dr. MacLaren, the work of administration and the superintendence of the College Residence and very much of the detail and the carrying through of the College life had depended upon Dr. Ballantyne.

In the early years of my own Principalship my time was very largely occupied in securing funds and in carrying through the erection of these new college buildings. In later years, at the call of the Church and with the consent of the Board, I gave much of my time to the Forward Movement and was away weeks at a time. But with Dr. Ballantyne here the College life was steadied and nothing suffered. He was one around whom we gathered and from whom we took direction. The very last act of Dr. Ballantyne was at a meeting of the Executive of the College Board, on Monday afternoon of this week. And the last words I ever heard from his lips were when in that meeting he stood up and so graciously and unselfishly expressed his willingness to take the added responsibility of Acting Principal during the later weeks of this coming term in order that I might be free to visit the mission fields of our Church in British Guiana and Trinidad. I just feel that his last act was one of loyalty and personal kindness to myself. He was the one who linked our College life with the past, the man among us who had shared the College life of a former generation when Caven, MacLaren, Gregg and Proudfoot were the great names in Knox. Perfect knowledge of the Church history of Canada—knowledge of Church government and procedure—made him the man that we all went to when we sought knowledge and guidance. How glad we are that the worth of this quiet man who avoided the limelights was recognized while he lived. The flowers did not all come after he was dead. It is just lovely to-day to feel that years ago the Alumni of Knox honoured him by presenting an oil portrait to the College. Only last spring, when he had completed the twenty-five years of service, his old students representing twenty-five successive graduating classes at Knox College, gathered back and we had one of the finest reunions and one of the most delightful banquets that it has been my pleasure to attend. At that gathering an illustrated address declaring the affection and admiration of his old students was presented.

Dr. Ballantyne was not a man of brilliant genius to whom success came easily. No, he was a man of great intelligence, well balanced as we have heard, with a great power for quiet steady work. That was his genius and through that, together with his knowledge of Church history, and Church law and procedure, through his strong character, his tender sympathy, he became invaluable in the Presbytery and in the wider Councils of the Church. To him his fellow ministers were wont to go for

help in time of difficulty. He was a great conciliator. Many a time he earned the blessedness of the man who is a peacemaker; and his fine service for the College and for the Church was recognized last year when Presbytery unanimously nominated him for the Moderatorship of the General Assembly and the Ottawa Assembly called him to that position. We did not know then that it was to be the crown of his earthly life.

Dr. Ballantyne was called suddenly and without warning to be Professor in Knox College—to a Chair where he was expected to teach two great departments of theological knowledge—Church History and Apologetics. The stress and the toil of those early years were very great. The man was so conscientious, so thorough, so bound to measure up to what was expected of him—that he wrought quite beyond his strength. From this strain he never quite recovered. There were two great breaks in his health during his work at Knox College and for the last seven years it was only the quiet, heroic determination of the man that made it possible for him to do his work. But there was no murmur, no seeking of sympathy, no asking that burdens be lightened, only the observant eye could see the fight that he was putting up. Day by day, week by week, one saw the quiet heroism of the man who, with a great handicap, was doing his work and doing it well. We had thought that he was better this fall, happier and apparently doing his work with greater ease than he had done for ten years. But it was the bright glow of the candle as it was burning low.

He is gone but his influence will long remain in Knox College. Of the men who have served the College in the seventy-eight years of its history there will be few who have written their names and their influence more deeply in the history of this institution than the man who has just gone from us. I had a telegram from Principal Oliver, one of his old students, saying that the Saskatoon College mourns with Knox the death of its beloved Professor. That expresses the thought accurately. He was a man greatly beloved and by none more than by his colleagues. In a few moments we are to sing a hymn that he was very fond of, and I think the last three verses of that hymn express the spirit in which this man, beloved of us all, passed within the veil. I could just feel that the very spirit of Dr. Ballantyne breathed out these words as the expression of his own thought.

Dr. Gandier read the last three verses of hymn 625.

PRAISE

"When on my day of life the night is falling"

Hymn 625

PRAYER

Rev. Geo. C. Pidgeon, D.D.

We thank Thee, O Thou giver of all good for a life well lived and a work nobly done. We thank Thee for the life and experience of one who made himself a channel of Thy grace to many. We thank Thee for a testimony borne in word and deed, and we thank Thee for the life that lived out that testimony and showed us the spirit that reigned within. For all that he did in Thy Church we give Thee to-day our praise. For all that he did to quicken and inspire those who knew him and loved him best we offer Thee now our thanksgiving, and grant, O God, that the love that grows in our hearts and that sense of loss and regret, may inspire us, like him, to trust Thee, to commit our lives to Thee that we may be Thine now and forever. We can thank Thee, O God, even in the darkness, for the swift transition into Thy presence. Help us, who remain here, to take up again the broken ends of life, determined to do every duty until for us, too, the day dawns and the shadows flee away. We ask all in Jesus' name. —Amen.

Thereafter, the remains of Professor Ballantyne were interred in Mount Pleasant Cemetery, Toronto.

Various Resolutions

THE PRESBYTERY OF TORONTO:

The Presbytery desires to place on record its profound sense of the great loss the Church has suffered in the removal by death, on December twenty-first, nineteen hundred and twenty-one, of the Reverend Professor Ballantyne.

James Ballantyne was the eldest son of the Hon. Thomas Ballantyne, who was for many years the honored Speaker of the Ontario Legislature. He received his early training in the old Galt Grammar School. In the University of Toronto he attained distinction in his honor course of Modern Languages and History, and from Knox College he graduated in eighteen hundred and eighty-three. After two years of post-graduate study in other lands he became the minister of Knox Church, London, and later of Knox Church, Ottawa. The General Assembly of eighteen hundred and ninety-six appointed him to the Chair of Church History and Apologetics in Knox College. The latter subject passed later into other hands, but until his lamented death Dr. Ballantyne was the beloved Professor of Church History. He received the degree of Doctor of Divinity, *honoris causa*, from Manitoba and from Queen's. The Church gave to him the highest honor in her gift in appointing him the Moderator of the General Assembly in nineteen hundred and twenty, and, which probably he valued most of all, he enjoyed increasingly the confidence and affection of his students and of his many friends.

As a scholar Dr. Ballantyne was intellectual and Christ-honoring, in the conduct of worship always orderly and reverent, in his pastoral work wise in counsel and understanding in sympathy. As a historian he was thorough in his investigation of the facts and movements of human life. The students that passed through his classes will remember him, not alone as a teacher, but also, and perhaps specially, for his patient hearing of their perplexing problems, and his rare power to show them the way through. It is doubtful whether any minister among us has been the recipient of more confidences on the part of students and of his brethren in the ministry. It is perhaps in this sphere that we are to find Dr. Ballantyne's largest service to the Canadian Church. The fine balance of his mind, coupled with his wide

experience and sympathetic heart, made him within this Presbytery, and far beyond its bounds, a wise counsellor, a conciliating and trusted leader.

The Presbytery, in recording its thanks to God for this honored servant and beloved brother, desires at the same time to assure Mrs. Ballantyne of its deep sense of her devotion to him, in health and in sickness; to express to her and the members of her family circle its heartfelt sympathy, and to commend them all to the care and comfort of Him, Who is at once the Divine Redeemer and the Risen Lord.

KNOX COLLEGE BOARD:

The Board of Management of Knox College records its deep sense of loss in the sudden removal by death, at Toronto, on the 21st of December, 1921, of The Reverend James Ballantyne, D.D., Professor of Church History. Graduated from the College in 1883, after a period of European study and two successful pastorates, in Knox Church, London, Ontario, and Knox Church, Ottawa, respectively, Dr. Ballantyne joined the teaching staff of Knox College in 1896, and from that time until his death, continued to render distinguished service to the College and to the Church—service which was signally recognized in 1920 by his election to the Moderatorship of the General Assembly.

Dr. Ballantyne was a man highly honored and greatly beloved, and left the impress, not only of his teaching, but also of his singularly noble character, on successive generations of students, and, by his fidelity and devotion, made a large contribution, not only to theological education, but also to the well-being and progress of the Church at large.

KNOX COLLEGE SENATE:

The Senate of Knox College seeks to place on record its sense of deep and abiding loss in the removal by death of Professor Ballantyne. For many years he gave to the College an undivided and undistracted service, which increased with the days in influence and power, and earned a corresponding increase of appreciation from those whom he served. As a teacher he had the gifts of clarity, conciseness and sanity. In his dealings with the students he shewed a great knowledge of the student mind. His relationship with his colleagues was that of loyalty, and to all others his attitude was that of Christian candor and courtesy. By his pulpit and platform gifts he commended the College to the Church at large, and in the councils of the Church he was a

mediating and reconciling influence. He wrought the College and the Church a lasting good, and in the days of doubt greatly shall we desire him.

To Mrs. Ballantyne and to the family the Senate desires to tender its sincerest sympathy, and prays that through the darkness of their sorrow the light of the love of Christ may enter with its help and healing.

SENATE OF THE UNIVERSITY OF TORONTO:

That this Senate convey its respectful sympathy to Mrs. Ballantyne and the members of her family in their bereavement and express their sense of the loss which the Presbyterian Church and Knox College and the University of Toronto have sustained in the sudden death of the Rev. James Ballantyne, Professor in Knox College and recently Moderator of the General Assembly of the Presbyterian Church in Canada.

At the last meeting of Senate before the Professor's death he was in his place here and moved a vote, similar to that which is being moved now for himself, in reference to the death of John Hoskin; a short week and he was gone himself and the vote passes on to him.

It is not necessary to add, as was said of a great statesman on a similar vote in memory of a rival or even greater statesman, "What shadows we are and what shadows we pursue," not because the words are more applicable to the spectacular warfare of parliaments than to the tame and tranquil discussions of this academic body; rather because they would have seemed to our departed friend and colleague, little better than a trite truism: he lived indeed in an atmosphere permeated with this thought of the shadowiness of life; so permeated that he looked elsewhere for the substance and reality which cast the shadow.

And even if his creed had not made the transitoriness of life his most familiar reflection he was confronted with it by his precarious health through the long years "when on his day of life the night seemed falling" constantly.

It is more germane to him and more consoling to us to remember now that his last utterance here was a careful and generous tribute to the memory of another servant of the University who had finished his work and passed beyond the reach of votes of thanks and votes of condolence.

James Ballantyne was a good, quiet, patient Christian and will be missed the more in the newer age.

A Few Personal Tributes

Chosen from hundreds of letters of sympathy received by Mrs. Ballantyne

"Later years only broadened the outlines and filled in the details of that first early impression, till I came to know and love him as one of the highest examples that I have known of Christian manhood. All of us who knew him came to value him as a sympathetic teacher of our young ministers, a wise counsellor in church affairs, a staunch friend in time of difficulty or need, and in every relation of life a loyal Christian gentleman."—CHARLES W. GORDON, Moderator, General Assembly, 1921.

"I remember well the day when his father brought him to me, as a boy, when I was teaching in St. Mary's. I soon learned to value him as a diligent pupil and a most lovable boy. That feeling of affectionate regard became stronger as he grew to manhood."—W. TYTLER, Inspector of Schools, Guelph.

"Dr. Ballantyne was a very dear friend of long standing. His courtesy and his genuine goodness won friends for him everywhere."—A. B. BAIRD, Manitoba College.

"He and I were fellow-students at Leipzig nearly forty years ago. . . . He always impressed me by the profound and thorough goodness of his character."—T. H. DARLOW, of the British and Foreign Bible Society.

"The title of Moderator is one that well became him, for I well recall how, with few words, in his quiet, yet clear and convincing manner, he would compose the differences that used to arise in discussions."—L. E. EMBREE.

"The College and the Church have lost a wise, magnanimous and tactful leader, and I, in common with many, have lost a true and warm-hearted friend."—JOHN E. MCFADYEN, of United Free College, Glasgow.

"We had known each other for forty-five years; he was one of my best friends—one whom I could absolutely trust."—JOHN NEIL, of Westminster Church, Toronto.

"He was a good man, who made his years and character tell for the best things in the country."—R. A. FALCONER, President, University of Toronto.

"I look back to many a Sabbath service at Go-Home with great content and rejoice that it was our great privilege to hear him talk to us under his own trees about the Master to Whom he gave such loyal service."—J. BREBNER, Registrar, University of Toronto.



Knox Church, London



Knox Church, Ottawa

"I never knew a fairer-minded man than Dr. Ballantyne was. . . . I shall always be thankful that I was privileged to be his friend."—W. J. CLARK, of St. Andrew's Church, Westmount.

"In many a manse out here in the West he will be greatly lamented, and the hearts of many old Knox men will go out to you in your bereavement."—EDMUND H. OLIVER, Principal, Presbyterian College, Saskatoon, Saskatchewan.

"You can scarcely imagine how the fact of being one of your husband's successors has stimulated and helped me."—ROBERT WHYTE, of Knox Church, Ottawa.

"It was not his aim merely to impart knowledge, but to give us a sense of the nobility of the calling for which we were being prepared."—W. A. CAMERON, Home Missions Superintendent, North Saskatchewan.

"Somewhere in his appointed station in God's Kingdom he lives in gentleness and kindness, still serving the Lord, to Whom he pointed us, as he dwelt with us here."—GEORGE G. D. KILPATRICK, of St. Andrew's Church, Ottawa.

"Words cannot express the love and esteem in which his fellow elders held him, nor the great sense of obligation they were under to him for the part he took in the conduct of our church for so many years."—The Session of Bloor Street Church, Toronto.

"It is ours in St. Andrew's to recall the princely grace and quiet dignity that characterized his conducting of the impressive service of the Lord's Supper."—The Kirk Session of St. Andrew's, Toronto.

"As interim Moderator, he was marked by sanity of judgment and wisdom in counsel."—The Session of Deer Park Church, Toronto.

"We think of Dr. Ballantyne with grateful appreciation of the kindness and faithfulness with which he endeavored to share with us the riches of a liberal mind and a large heart."—The Students of the Missionary and Deaconess Training Home.

"The purity of his soul, the integrity of his character, the nobility of his principles, have pointed the way for us to higher planes of life and thought."—The Theological Students in training at Knox College.

It is doubtful whether any act in Dr. Ballantyne's long career brought keener joy to him, than did the spontaneous and whole-hearted Reception tendered to him in the College dining

hall on April 7th, 1921, by his former students. As a mark of their profound respect, unabated confidence and grateful affection, the following address was presented to him; in its original form it bears the signature of two hundred men, all of whom had been his students.

"To the Right Reverend James Ballantyne, Bachelor of Arts, Doctor of Divinity, Professor of Church History in Knox College, Moderator of the General Assembly of the Presbyterian Church in Canada.

From your students: Greeting.

They are thankful that in the Providence of God you are completing twenty-five years as professor in the College. They remember your teaching: exact information, precise statement, and the will to appraise men's deeds justly. And they remember gratefully how patient you were and how courteous.

As year by year they went to their tasks, they were pleased that you did not forget them. You followed them with affection and hope, and you bound them to you afresh. You have been hospitable to younger men's opinions; they have learned that nothing but the weight of the stronger reason would make you differ with them. So you have held their good-will and confidence; and so, perhaps, they have helped to keep you young.

To those in perplexity you have given time and strength ungrudgingly; you joined firmness with fine feeling and spoke the truth in love, and your judgment on large questions, never lightly formed, carries increasing weight with churchmen everywhere.

In all you have shown undeviating loyalty to the Church of Christ and her catholic tradition; and, free from sectarian spirit, you have magnified our common heritage of faith and devotion.

Last year the Church of your fathers entrusted to you her highest and most delicate responsibilities, and elected you to the place of chief distinction in her service. Your five hundred students congratulate you.

They recognize also with kindest feelings Mrs. Ballantyne's goodness and hospitality, her solicitude for their comfort and her interest in their success as ministers of the Church.

May God grant you strength and grace to fulfil to the end the just hopes of your students for a respected teacher, counsellor and friend."

Data Concerning Dr. Ballantyne

- August 22nd, 1857—Born, Township of Downie, County of Perth.
- 1864-1875—Attending Public School No. 3, Downie; Grammar School, St. Mary's; Galt Grammar School.
- 1875—Matriculated into University of Toronto.
- 1879—Graduated from University of Toronto with first class honors in English, History and Modern Languages.
- April, 1883—Graduated from Knox College, Toronto.
- 1883-1885—Studied at Leipsig, Germany; New College, Edinburgh; and the Seminary, Princeton, N. J.
- 1885—Ordained and Inducted, Knox Church, London, Ont.
- January 12th, 1886—Married to Miss Florence Clarke, Elora, Ont.
- 1894—Inducted as minister of Knox Church, Ottawa.
- 1896—Appointed by the General Assembly, Professor of Church History and Apologetics in Knox College, Toronto.
- 1906—Received degree of D.D., *honoris causa*, from Manitoba College, Winnipeg.
- 1907—Received degree of D.D., *honoris causa*, from Queen's University, Kingston.
- 1907—Unanimously recommended by Board of Management of Knox College as colleague and successor to Rev. Principal MacLaren, but declined the honor.
- June, 1920—Elected Moderator of General Assembly (Ottawa).
- April 7th, 1921—Accorded complimentary banquet by his students on the completion of twenty-five years as Professor in Knox College.
- December 21st, 1921—Passed to his rest and reward.

The Early Home and Afterwards

The subject of this volume, the eldest son of Mr. and Mrs. Thomas Ballantyne, first saw the light in the Township of Downie, in the County of Perth. The father was a schoolmaster and afterwards became widely known as a manufacturer and exporter of cheese. It was a Scotch settlement and peopled with God-honoring, Church-going and Sabbath-keeping folk, people who kept a good conscience and were upright in heart. This was the atmosphere in which the seven sons and the daughter of these Scottish parents received the training and imbibed the high ideals that fitted them for life's stern battle.

For many years Mr. Ballantyne represented South Perth in the Ontario Legislature and for some time had as his desk-mate Lieut.-Col. Charles Clarke, of Elora. Mr. Clarke had the pen of a ready writer. His book "Sixty years in Upper Canada," has been very widely read. He belonged also to the militia and saw active service at the time of the Fenian Raid.

Col. Clarke and Mr. Ballantyne became fast friends and it is rather notable that each was for some years the Speaker of the Legislature. There is also an added touch of romance. Two of the sons of the Scottish family married two of the daughters of the English home. One of these couples was James Ballantyne and Florence Clarke, whose married life together was long and very happy. To them were born two children, Charles Clarke, now Dr. C. C. Ballantyne, of Galt, Ont., and Mary, now Mrs. Frank Halbus, of Toronto.

For the heritage of faith and earnest ministry, handed down by such fathers and mothers, the children and children's children may well rise up and praise the Lord.



Dr. Ballantyne's Work in Knox College

Dr. Ballantyne did not regard his professorship as in any sense a discontinuance of his ministry. He believed himself called by the Church, and by the Head of the Church, to the task of preparing men who believed themselves providentially led to undertake the office of the Christian ministry, to discharge its sacred duties with the utmost efficiency of mind and of spirit. His work, accordingly, had both an intellectual and a spiritual aspect, and these two were never disjoined in Dr. Ballantyne's view. His properly intellectual work was done with scrupulous care and thoroughness. Perhaps it might be correct to say that, in the vast field of Church History, his interest was most intense in the Apostolic Age, the mediaeval period, the great religious revival we know as the Reformation, and the history of Christianity in Canada. But whatever the actual topic of instruction might be Dr. Ballantyne kept constantly before his own and his students' eyes the great aim of grasping ever more intelligently and devoutly the abiding principles of the Christian Gospel, and the mighty redeeming powers of the Kingdom of God. But through all his classwork, and above and beyond it, he held himself to have a far closer and more tender relation to his students than that of teacher. He was always their friend, and, in a very real sense, their pastor. Their souls were dear to him and he longed to hear of their spiritual efficiency in their sacred calling.

In the government and administration of the College Dr. Ballantyne was a wise and high-minded counsellor. His loss is irretrievable. He had unique knowledge of the history of the College and he had the gathered wisdom of many years of experience and of close and watchful study. In countless instances, in Faculty, Senate and Board, his sure insight, his clear discernment, and his expert judgment, determined the results which issued in the welfare and prosperity of the College and all its concerns. His colleagues loved and trusted him. They miss him at every turn. For the last ten years of his life he suffered from physical disability which must have made his work very toilsome. But he never flinched or stinted his labours. Again and again he was entrusted with delicate and important matters in which the welfare of ministers and congregations was concerned;

and again and again his wisdom and patience and skill saved the situation and secured sound and lasting benefits. But the cost to him in his lessened physical vigor was very great.

Dr. Ballantyne was much more than a college don, more even than a leader in his Presbytery. He was a great churchman. He loved his own church with a deep and tender loyalty. Its doctrinal tradition he revered, and maintained. Its high ideal of spiritual independence and spiritual power he cherished and served. In the widespread movement toward reunion of divided branches of the Christian Church, especially in Canada, he took a profound enlightened interest. His mind was constitutionally cautious; but where he saw, as he believed, the path of right and duty, he followed it without fear.

His great service, when he demitted his office as Moderator of the Assembly, revealed his calm judicious temper, aflame with what he conceived to be the cause of truth and liberty. The man of quiet speech and balanced judgment lifted his voice for the vision of a united church in Canada till it rang from ocean to ocean like the challenge of a silver clarion.

James Ballantyne was a staunch Presbyterian, a great churchman; he was also a true Christian, most dear to the Lord in Whose presence he now dwells, and to us who have lost him for earth's little while.



Above—Knox College, as it was in Dr. Ballantyne's Student Days
Below—The New Knox College

Witnesses for Christ

Sermon Preached by the retiring Moderator, Rev. James Ballantyne, D.D., at
the Opening of the General Assembly in St. James' Square Church,
Toronto, June, 1921

"Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria,
and unto the uttermost parts of the earth."—Acts 1 : 8.

These are the last recorded words that Christ spoke in the days of His flesh. They were His parting message to the eleven whom He had chosen to perpetuate His work. They set forth the primary task of the Church He had founded—the duty of being His witnesses. With the help of the Holy Spirit His disciples were to testify concerning Him, beginning where they were known, then among neighboring peoples, and finally everywhere unto the uttermost parts of the earth. For all time and through all lands this was to be the mission of the Church.

We are not told, but it must have been in fear and consternation that our Lord's message was heard by this little company from Galilee—fishermen, taxgatherers, humble peasants. For they were confronted with a world mission, a mission of ever-enlarging circles that would finally reach the frontiers of the known world. But the story of the Acts tells us that they did it. Throughout the lands of the great Roman Empire to its farthest bounds they made Christ known. And that story gives us likewise the substance of their testimony. It was of His incarnation, His teaching, His life, His love, His death and resurrection and coming again that they spoke as they went from place to place. To the Jew at home and abroad, to the Syrian, the North African, the Greek and the Roman they said the same thing and told of the redemption He had brought to all mankind.

The time soon came when the apostles had all passed away. But the duty of witness-bearing did not disappear. In fact it now became clearer and stronger than ever. Many gave up their lives rather than deny Christ, and they were called "martyrs," that is to say "witnesses" in the supreme sense. All over the known world men heard this testimony; they believed that what they heard was true; and the Church grew with a rapidity that amazes us, so that the Empire itself soon bore the name Christian.

Now this duty of witness-bearing is still the primary duty of the Church. Not every age has thought quite the same of Christ or spoken the same. Each has had its own peculiar problems, but always the wisest and best men have looked to Christ to solve them. At one time it was the question of keeping Christianity free from pagan thought, the question, too, of saving the Church from splitting up into a multitude of sects. So Christ was defined, perhaps too sharply for our day, but since then Christian people have never faltered in the belief that He is the eternal Son of God. In the time of Francis of Assisi it was the Christ of poverty, of sacrifice and loving service of the sinful, the poor and the needy that attracted multitudes all over Europe to Him as the Saviour from the ills that oppressed them. In the days of Luther, Christ was no longer a being afar off, accessible only through priestly mediation. He had come near, every man might approach Him and by faith in Him find an answer to the question that oppressed men's souls, "What must I do to be saved?" And always it has been true, that when Christ was uppermost in men's minds the Church prospered and the world was blessed. And it has always been the same message. There has been continuity throughout, yet no monotony, no rigidity. Nor could there be when it is remembered that the substance of that testimony is a Person, alive and infinitely free, ever present and full of love as the ages move on. Each race, each age may find in Him some treasure that was not so well seen by others.

Now if this be the duty of the Church to-day, the question that confronts us is, How are we fulfilling it? To answer this I might discuss the character of the teaching that comes from our pulpits; but I wish rather to speak of two conditions without which our witness-bearing is likely to be at fault, neither of them new to us, yet each of them thrown into prominence by the experience of the war.

1. First, then, if our witness-bearing is to be true and full, every one who is competent and has anything to give that is exclusively his own should be called to testify. Apart from that confession of the Name which is binding upon all who believe, the Church is the great corporate witness to her Master and Head. And that Church may not ignore any gift or any capacity of any class or sex so long as it contributes to a better understanding of Christ and a truer faith in Him. This suggests the question, whether in the development of the Church's life and work a larger place should be given to the services that woman can render.

Some members of the Presbyterian family are willing to admit her to the eldership and are discussing her admission to the ministry. Probably we have not reached the stage when it would be profitable to consider such a proposal. But the time has come, it seems to me, when there should be a more definite recognition of her services on the part of the Church and still wider opportunities provided.

When one thinks of the assured place woman had when the Church was under the direction of the apostles and of the immense influence she exerted in the days of the Fathers, it seems strange that she should have received such tardy recognition in modern times. Chrysostom tells us that when attending the lectures of the heathen Libanius, he heard him exclaim, "What women these Christians have!" That the medieval church consecrated her labors, and even canonized her, does not surprise us when we think of Catherine of Siena and Teresa guiding popes and cardinals in their rule. In modern days woman seems to have lost something of the inheritance she enjoyed in the past. The Salvation Army has doubtless done something to restore it. But the war has done more. It brought to view her capacity for tasks supposed to be fit only for men, her power to labor and endure and administer. And so there took place throughout the greater part of the English-speaking world, without any conflict, simply as a matter of justice and right, that almost revolutionary act, the granting of the franchise to millions of women. Many a representative position is adorned by her to-day, she has entered parliament and even the cabinet. But the war has had another effect upon thousands of women. A long period of prosperity had created many false standards. The war brought her back to the true. She is no longer content with an existence empty of the useful and the helpful. She sees as never before what it is possible for her to do for others. Especially has the younger generation heard a fresh call to new duties.

Shall the Church fail to take advantage of this new source of strength? Can the Church afford to make itself the last ditch of prejudice? Can it forget that the problems it has to face are best solved not by men alone, not by women alone, but by men and women together? Is there not a testimony that women alone are capable of giving?

It is not necessary to emphasize the fact that, on the whole, religion has meant more to woman than to man. But I venture

to lay stress upon one feature of her character essential for the true development of Christianity—her conservatism. Much more than man has she clung to old beliefs, old ideals and old customs. The great creative movements in the history of the Church have been under the direction of men. It is important that the mind should be open to behold the new. But it is just as important that nothing of real value in the Christian inheritance, as transmitted from age to age, should be lost. And women have done the most to conserve this.

One can easily recall services she might have rendered from which she has been excluded. It is conceivable that her musical and poetic tastes and her religious fervor might have added to the worth of our hymnal. Who can measure her possibilities in that department of Christian work that we call Religious Education? Are not the gifts that are peculiarly her own just those which are needed in Social Service? But if she is to take her proper place in this work, if she is to stand on an equality beside the men who came from our colleges, then a training equal to theirs is obligatory. For this I plead. Let us say with Browning: "Be sure that God ne'er dooms to waste the strength He deigns impart."

2. But the second condition of true witness-bearing is that it be united. No fact can be established if the witnesses do not agree. The Christians of primitive times were urged to speak the same thing and not to allow divisions among them, for Christ was not divided.

How, then, shall this testimony be given so that the world may believe it? That is the great problem facing the entire Christian Church to-day and pressed upon us with an urgency to which there is no parallel in history. Last August there met in Geneva 180 representatives of 70 separate churches from 40 different nations to take counsel together in the spirit of forbearance and love, seeking a way to fulfil our Lord's prayer that all His disciples should be one. It was a world conference on Faith and Order, a pilgrimage towards unity such as Christendom had not yet known, and when they parted from one another it was with a new hope for the Church of God and a new vision of one flock under one great Shepherd. Only a few weeks before, the conference at Lambeth had brought together 250 bishops from all parts of the world principally to consult on the subject of reunion.

In reality no part of the Christian world to-day is free from this burning question. In our own Church, and in this Assembly, it is the topic that overshadows all else. It is not for me in this address to say in what definite way the question should be settled. But clearly, we should ask ourselves, What is the mind of God? And we should approach it in the spirit of prayer, with the deep conviction that of ourselves we are not capable of knowing what is best and are in great need of divine assistance. In that spirit, then, I venture to bring to your attention certain considerations in the hope that they will be kept before our minds, as the mariner does his chart when sailing through difficult waters.

That which has led Christians all over the world to desire a greater measure of unity and a closer fellowship is the fact that Christianity is split up into a multitude of sects, too often in competitive rivalry with one another, and that such division is not in harmony with the mind of Christ. There is no need that we should acknowledge as a sin that which brought our own Church or other Churches into separate existence. Had Calvin or Knox failed to come out from the Church of Rome, that would have been sin. And many other Christian Churches have been found as a protest against grave abuses, or in an effort to give expression to new phases of truth, not infrequently to restore to the people rights of which they had been deprived. And only when the need is past may we cease to voice the testimony our fathers gave.

Nor can it be successfully maintained that an outward visible union either exhausts the meaning of our Lord's prayer or is the most prominent thought in it. There have been unions in the history of the Church, even of the mother Church in Scotland, that were too comprehensive and gave little proof of the spirit of unity, just as men may become business partners who are not at one in their ideals of life. The strength that comes from union is not to be confounded with the unity of life which flows through all the parts of the one body.

And yet the New Testament makes it clear that the leaders of the Church understood their Master to desire that His followers be brought into the closest possible relationship with one another. The course of history since then has made the way increasingly plain, and now we are brought to the point where men all over the world are feeling that their differences are no longer funda-

mental and are groping after unity that haply they may find it. And in this search I prefer to think of each striving after unity rather than union, and going forward asking above every other consideration, What is the mind of Christ?

A complete answer to this question would leave nothing more to be said. But in seeking to know the mind of Christ many are convinced that a visible outward union would enable Christian people to carry on the task committed to them with greater efficiency. It is the spirit of the age to remove everything that hinders men from being effective. When applied to the Church we may overwork this argument. The Church of the Middle Ages from which all dissent was forcibly suppressed and the national churches that followed the Reformation did not escape that dead indifference which is apt to arise where there is no diversity. But there are places with too many churches and there are places with none, and it is surely the way of wisdom to make a better disposition of the forces at our command.

But a still greater reason for unity, in my judgment, is that the Church as it exists to-day cannot properly fulfil the function of the body of Christ, animated as that body is by the spirit of wisdom and love. In the early Middle Ages the Church had to meet the shock of the barbarian hordes who came plundering and threatening to destroy every vestige of civilization. It was a united Church that conquered these foes and won them to itself. Again had it not been that the Church presented a united front Europe might have passed to the followers of Mohammed. Our great foe is materialism. In this land with its limitless possibilities we are specially exposed to it. The idealism of the war did not cure us of the evil. What, then, will save us from its blighting influence? Not education, not social service, not a crusade for health, important though these be, but Christ, and He works through His Church. Probably the time is yet to come when the Church and the world will face each other in the most bitter and prolonged conflict. At such a time, if the forces of crass materialism are to be overcome it can only be as the Churches unite in their testimony to Christ.

For these and like reasons, may we not conclude that the day is at hand for some forward step in union with other Christians in the great work for which the Church exists? I do not say what that step should be. It is a practical question, and we may differ widely as to the best method of reaching the

goal. But there can be no going back, no standing still, unless we are willing to keep aloof from that tide which is bearing on the whole Christian world in our day. Is it too much to assume that none of us desires to perpetuate division, that we are agreed in desiring unity and wish to manifest it?

Now if you have come with me thus far, may I add that unity may manifest itself without uniformity. "Unity in variety" was the motto of a great church Father. From the very beginning there were diversities of gifts. Any system that claims to be universal must have power of adaptation.

Nor should any body that enters into closer union with another be expected to give up that which it regards as vital. Many of us can say from the heart that we value beyond all price the Presbyterian heritage, and rejoice in what it has done for the world. Its history and traditions are very dear to us. The story of its martyrs is too sacred ever to be forgotten. We are not willing to be robbed of these things. And we need not be. They are ours for the enrichment of the whole, while at the same time we may see in others gifts and graces and aspects of truth without which our own life could not be complete.

Since the last General Assembly a new and larger outlook upon this whole subject has been given by the bishops of the Church of England who met at Lambeth in their appeal to "all Christian people." No apology is needed, therefore, to discuss it in this connection. Indeed, not to do so would argue an inability to see that we are standing in a veritable Day of the Lord to which the ordinary limits of possibility and probability do not properly apply.

Rarely in the history of the Church has there been a more remarkable gathering. They came from the very ends of the earth, and represented such differences of opinion that unanimity was the last thing to be expected. But it is evident now that from the outset there was the desire to act in harmony with the mind of the Spirit, and at last under the overwhelming conviction that this was of God a resolution was framed in which all but six of the 252 bishops concurred. What does it mean? How are we to regard it?

At once it must be recognized as a wonderful step in advance. Even in our own land, the self-sufficient and exclusive attitude of the Church of England at one time was but little better than that of the early Episcopalians of New England who based an

appeal for help from the mother Church on the ground that they were "consistently offensive to them that are without." The attitude of the bishops was the very reverse of this. No longer is it claimed that the Church of England is the one true Church of Jesus Christ, but on the other hand there is the frank and full recognition that other Christian communions are also the channels of the Holy Ghost.

But they went farther than this. They recognized that the ministers of other Christian bodies are as truly set apart by Christ for the work of the ministry as their own clergy. Do we realize what that meant to some of them, to men whose views are best represented by Bishop Gore and Lord Hugh Cecil, convinced as they are that the treasures of truth and grace which came through Jesus Christ are transmitted and can be transmitted only through those who are the successors of the apostles to whom these treasures were first given? That view, which did not become current till the nineteenth century, is now abandoned and can never be revived. This is the great achievement of the conference, the one thing that makes it possible for a Church like our own to consider union in the wider sense.

And yet the bishops desired that in any united Church Episcopacy be retained. Apparently they have come back to the position of the great Anglican divine, Hooker, that the episcopal system is not necessary for the existence of the Church but desirable for its welfare.

What shall the attitude of the Presbyterian Church in Canada be to this approach? May I say as a humble member of that Church that we make no claim for the divine right of Presbyterianism. There have been those who did so. In fact it was put forward before any Anglican thought of claiming it for his own Church. It is a view that no one now holds; yet I think it can be said of the vast majority of our people that they have a high idea of ordination, and believe that in this ceremony, which has come down from earliest times, men do receive the gift of God's Holy Spirit for the work of the ministry.

Nor is there among Presbyterians any deep-rooted hostility to Episcopacy. I do not doubt that Episcopacy grew up in the ancient Church under the guidance of the Spirit of God, just as I do not doubt that Presbyterianism arose and was developed under the guidance of the same Spirit. For many years the Church of Scotland was under episcopal rule, and but for the

folly of the Stuart kings who thought it was theirs to dictate the faith and worship of their subjects, it might have been episcopal still. And it may well be that in the development of our system in this land some form of Episcopacy may be the next step. What is best for a small town like Geneva or a small country like Scotland or Holland may not be best in a land of vast distances like Canada. In fact certain practical measures that were deemed necessary to carry on our work properly suggest that a system, which took shape under the force of circumstances, may again become the best we can adopt.

The one feature of the proposal of the bishops that has met with sharpest criticism is their suggestion as to the manner in which Episcopacy is to be adopted for the entire united Church. They ask that the ministers of other communions should accept "a commission through episcopal ordination," and that their ministers should accept from these communions "a form of commission or recognition." The language is not the same. It might be mistaken to mean that, after all, one form of commission was just a little better than the other. If there were any suggestion of such, progress towards union would be difficult, if not impossible.

But let us honestly try to understand their point of view. The appeal was to "all Christian people." They were aware that ordination does not mean the same to every Christian communion. It has been understood in an infinite variety of ways. With some it goes little farther than the mere choice of the congregation. How can we expect the Church of England to put equal value upon a ceremony void of deep meaning even to those who use it and one that has come down to them from age to age gathering fresh significance as the years have passed. But with Churches that assign a high value to ordination, the case is different. Three bishops of the Church of England, with widely different views, have written a book in an effort to explain the common mind of the Lambeth conference, and in it they say, "We three bishops would earnestly desire, when the time comes, to receive whatever ministerial commission the Wesleyans or the Presbyterians or the Romans might desire to give us." They do not doubt their own ordination, but if language means anything they would expect to receive from a communion like ours a fresh ordination and consecration. And in this way, they believe, they would be enriched by those streams of spiritual endowment from which so far they have been alienated.

That the Holy Scriptures should be the standard of faith and life; that the early creeds should be the expression of that faith; that all should recognize baptism and the Lord's Supper as the sacraments of the Church, with a ministry possessing the inward call of the Spirit, the commission of Christ and the authority of the whole Church—all this we can surely accept with heartiness. And if this unity really exists does it not carry with it the obligation to exhibit it to the world? It is not ours to make unity but to exhibit it. And so I come back to find added emphasis to the conclusion that some step in advance must be taken. More intercourse will be necessary, a better understanding of one another's difficulties, a closer co-operation in Christian activity. We do not know when that far-off event will be concluded. It may be by slower stages than many of us would wish. But we know that the tide is flowing. Unless we take it we may never find another opportunity. We have all been thrilled with the idea of the League of Nations to preserve the peace of the world, and to unite the nations of the earth in every scheme that promotes the good of mankind. How can the Churches with decency ask the nations to adopt the ideals of the League if they do nothing to heal their own divisions?

We have an inner unity, stronger, it may be, than many people imagine, for we are bound together by devotion to a common Lord Whose will we seek to know and to do. But may we not look forward to and work for the coming of a time such as Keble saw in vision when he wrote:

“One only way to life;
One faith delivered once for all;
One holy band endowed with heaven's high call;
One earnest endless strife;
This is the Church the Eternal framed of old.”

Is not the Holy Spirit calling us to enlist in this cause? Shall we not submit ourselves to Him that He may have free play among us and that we may become God's co-workers?

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